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ABSTRACT

A number of processes and practices relevant to the improvement of multicultural education are discussed: (1) length of time spent on multicultural studies; (2) orientation of multicultural education; (3) field trips and classroom visitations by outside resource persons; (4) multicultural versus multiethnic instructional processes; (5) class discussions of behavior toward others; (6) activities; (7) cooperative endeavors; (8) rotation of ethnic or cultural mix; (9) bilingual or foreign language learning experiences; and (10) experiential and communication objectives rather than rote learning. Two multicultural education programs are described: a multicultural strand for social studies courses; and "Man: A Creative, Rational, and Organized Species" (MACRO/S), a multicultural source of study which compares people across history, geography, and culture. (Author/MK)

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UPGRADING MULTICULTURAL EDUCATION (John Lum and Armand Magid)

This article will discuss a number of processes and practices that we feel will bring some cohesiveness to the myriad of activities that now pass for multicultural education. It will also describe, in some depth, ^{TWO} activities that have good potential for supporting and incorporating the processes and practices discussed.

Those who make a little effort can find enough classroom activities that would enable them to conduct some form of multicultural education in their classes (Love & Honig, 1973; Schniedewind, 1978; Nichols and O'Neill, 1977; Winston and Anderson, 1977). Scattered sources and activities, however, do not of themselves lead to any coordinated philosophy or effort. If people are, then, to better attain multicultural education's main goal -- increase of racial harmony -- they will need to do more than put together an amalgam of activities.

Our experiences, research, and review of the literature lead us to believe that the following processes and variables must come into play if multicultural education is to be maximally effective.

Length of time spent on multicultural education. As obvious as this may seem, classes that spend only a few days per semester learning about other cultural groups, even though they purport to do more, is not as rare as one would think. In a survey of second and fifth grade teachers in an urban school district, teachers stated that about 28% of their social studies

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lessons may be considered as including multicultural education. Considering that social studies is perhaps the major vehicle for multicultural education to take place in the school setting, 28% may be an inadequate amount of time, taking the school day as a whole, to promote racial harmony.

The orientation of multicultural education. As multicultural education courses go, they may be heavily slanted towards "cultural" things (food, festivals, and heroes/heroines), history, social issues, or combinations of these three. Based on our experiences, historical and social issues orientations seem to be more effective for racial understanding and acceptance than what usually passes for cultural orientations. This fact seems to hold more true the older the students are.

The number of field trips taken or classroom visitations made by outside resource persons. These variables come into play because, when properly done and not overdone, they have the potential of making multicultural education not only relevant but also living (as distinct from abstract learning). Well designed outside-classroom experiences are important for enhancing any field of study. This is particularly true with multicultural education.

The use of multicultural processes rather than multiethnic ones. ~~While our use of the terms "multicultural" and "multi-~~
~~ethnic ones.~~ While our use of the terms "multicultural" and "multiethnic" might be arbitrary, we think that it is useful for distinguishing instructional processes that have meaning

for multicultural education. Multicultural education here is taken to mean the studying of various cultures by the methods of comparisons and contrasts with each other; multiethnic education is the studying of various cultures with little or no emphasis given to comparisons and contrasts. Crosscultural and intercultural education would be examples of the former; the study of, say, Blacks one month, Asians another month, and Hispanics still another month, with no interrelating of coverages, would be an example of the latter.

Our experiences have led us to believe that multicultural processes are more effective for reducing ethnic chauvinism than are multiethnic processes.

Behavioral discussions. Class discussions of behavioral do's and don'ts, particularly those that are culture bound, are always revealing experiences and helpful for racial understanding. Of course, the calmer these kinds of discussions are handled, the more effective they are.

Discussions of behavioral do's and don'ts are important because the liking and respecting of others often hinge on perceptions of behaviors. Potential conflicts can be avoided better by facing them than by avoiding them and letting them seethe.

These discussions also fit well with the above variables of issues orientation and multicultural processes.

Activities orientation. While talking is the main form of communication for most of us, deeper learning often comes about from actively doing something. These facts apply more strongly for younger learners because their conceptual development are not as developed as it will be when they are older. Activities, then, ought supplement discussions.

Ethnic or cultural mix in cooperative endeavors. Whether at work or at play, activities that enable people to cooperate usually also enable them to form bonds of friendships. This general rule of thumb applies to racially or culturally mixed endeavors. It is also one effective form of racial integration.

Ethnic or cultural mix rotated. Cooperative endeavors with the same mix of persons do not of themselves provide for a transference of bonds created to others. To minimize the chance of, say, Asians liking only one Black child, Asians ought to have the opportunity to work and play with a variety of Black children over time and locale. Any respect learned, then, can be more generalized to others of the ethnic or cultural group involved.

Include bilingual or foreign language learning experiences in multicultural education. Since a culture's frame of reference is embedded in its language, bilingual or foreign language learning experiences should better enable different cultural groups to know and to empathize among themselves. The language experiences do not, and, perhaps, should not, be formal but, rather, fun type.

Making culture and language learning situations into culture and language living situations. By emphasizing experiential and communication objectives rather than straight rote learning, better internalization of multicultural education can take place. As with the activities orientation variable, this variable places emphasis on relevance. Relevance, in turn, enhances learning.

Most of the above processes apply anywhere, not just to social studies or multicultural education classes. Their application to multicultural education, however, becomes particularly relevant and should not be overlooked if one is to bring about a wholeness or unity to the field of study.

While this article is not one of research design, we think it appropriate to add that measures of all of the above processes can be developed, and that with pre and post test measures of such things as ethnocentrism or democratic attitudes given to students, program effects can be demonstrated.

Attention is now turned to two multicultural education practices recently developed that hold promise of improving human relations, ethnic understanding, and racial tolerance -- which, we believe, are the major goals of any multicultural education program. The word "practice" is used because, taken alone, neither of the practices constitute a program.

The first practice lends itself towards the positive acceptance of multicultural education as an end in itself. It is a multicultural strand for any social studies course that may

take place. Developed as part of the San Francisco Unified School District's new social studies curriculum guide, the multicultural strand has the advantage of being interdisciplinary, the way life really is. Just as important, being an integral part of the district's curriculum guide, multicultural awareness is given positive and concrete systems support, without which, many educational programs would flounder.

Specifically, multicultural awareness is one of nineteen identified life concerns that most anyone is involved in. The other eighteen are authority/power, career awareness, change, citizenship, conflict, culture, environment, freedom, interdependence, justice, morality, multiple causation, needs, property, resources, scarcity, social control, and truth. In turn, these nineteen life concerns are put into a matrix of four situations in which they are likely to occur -- individual awareness, group awareness, diversity, and interaction with physical/social/political environment. All life situations can be conceptualized as falling somewhere within this matrix.

Two examples of this matrix follows. The first shows multicultural awareness as part of an elementary social studies course. It also shows some of the other life concerns in the matrix, thus illustrating the interrelatedness of life's concerns. The second example shows how multicultural awareness can be a part of other courses of study, thus illustrating its interdisciplinary nature.

Figure 1.

GRADE 3 SOCIAL STUDIES

INDIVIDUAL (PERSONAL)
AWARENESS

GROUP AWARENESS

DIVERSITY

INTERACTION WITH
ENVIRONMENT: PHYSICAL/
SOCIAL/POLITICAL

After a visit to the SPCA, students will list ways that they can work to improve conditions for the animal population of San Francisco. 3-41	MORALITY Students will cut from the San Francisco newspapers, photos of older people doing positive things in the city. The class will discuss the contributions of older people in the community. 3-42 Children will take photos of people helping other people and make a display of ways people can be helpful. 3-43	The class will write a definition of dependability and collect examples of this quality. 3-44
Each student will make a book about self and be encouraged to bring photos of their families in the city. The family will be invited to share in this activity. 3-45	MULTICULTURAL AWARENESS The students will locate information about San Francisco leaders and hypothesize the common qualities of leadership. 3-46 After viewing a film on a specific culture, students will determine what aspects of that culture exist in San Francisco. 3-47	The class will make a diorama of holidays and determine how such celebrations bring people together. 3-48
Students will take a walk in a San Francisco neighborhood and observe how people are dressed. They will give reasons why people dress as they do, and decide which of these reasons apply to themselves. 3-49	MULTIPLE CAUSATION Students will locate information about organizations whose members wear uniforms and describe and discuss the effects of group identification. 3-50 Students will draw and compose pictures of different clothing worn in San Francisco. 3-51	Students will list several ways of getting to the San Francisco City Hall and identify the easiest way to get there. 3-52
Each student will make a list of the things needed for survival and happiness and the class will develop a bar graph or chart with the information. 3-53	NEEDS After examining a bar graph or chart of individual needs, each student will select those needs which are group needs. 3-54 Students will make a list of at least five needs and explain how these needs are met. 3-55	Students will collect newspaper photos of needs being met in San Francisco and other places and categorize these according to location. 3-56
Each student will make a list of three items they consider are personal property. 3-57	PROPERTY Students will make a list of three items they consider family property. 3-58 Students will make a list of three items they consider to be public property. 3-59	Students will select one item of property and explain the best way to preserve and care for it. 3-60

Figure 2. SECONDARY SOCIAL STUDIES

Interaction with environment: Physical/Social/Political

Individual (Personal)

Awareness

Group Awareness

Diversity

History I

After a study of life on a Spanish/Mexican rancho in California, students will analyze the change in life style of a land owner following the Mexican Cession.

Students will compare and contrast their own musical tastes with those developed in the 19th century America. Students will copy words from folk songs and modern songs and discuss their similarity in terms of themes, ideals, etc.

Students will identify the diverse elements of the pre-Civil War Republican party and hypothesize its change after the war.

Students will trace the contributions of black Americans in the Revolutionary War, the War of 1812, and the Civil War.

History II

Students will hypothesize the influence ethnic groups have had on their lives in everyday behavior such as eating, music, and clothing.

Students will research various Civil Rights groups concerned with ethnic demands and discuss the methods used to educate the public about their cause.

After studying 20th century immigration, students will make a graph to demonstrate the number of immigrants from major contributing nations in a given period and infer how successful or unsuccessful they were.

After reading selections from Bailey's Dip. History of the American People, students will compare statements made by Teddy Roosevelt about Latin American leaders with those made by President Carter recently.

Geography I

Students, using a map of San Francisco, will locate and label areas of high ethnic concentration.

After a study of the ethnic composition of S.F., students will indicate on an outline map of the Eastern Hemisphere, Asian nations that have been homelands for many of our people.

After studying the landscapes of China and Central Asia, students will infer reasons for their different life-styles.

Students will study how the Ainu of Japan have survived in their island environment.

Geography II

Students will make a listing of the number of Americans of European, African and South-west Asian origin and construct a circle graph to show percentages.

While studying Eastern Europe, students will compare/contrast the nations of Yugoslavia and Switzerland in terms of ethnic composition and group attitudes.

After studying the nations of North and sub-Saharan Africa, their people and landscapes, students will infer reasons for their different life-styles.

After a study of land use and land use maps, students will search for examples of how various cultures relate to land use in selected areas of Geography 2

Civics I

Students will list the factors which would determine where they would rent or buy a house and rank the factors, i.e., cost, neighborhood ethnic patterns, conveniences, etc.

Students will examine the definitions for a "class action" suit and infer how they can be applied and used by various cultural groups.

Students will research the manner in which the courts, HEW, and the Board of Education recognize linguistic and cultural diversity.

Each student will select a county to visit and research the steps required for a legal visit and also determine the customs regulations.

(Figure 1)

(Figure 2)

References in the matrices are made to parallel developments in Africa, Asia, and the Americas, so that students will be aware of cultural differences and similarities. At each grade level, the matrices are so constructed that a teacher can take any number of the nineteen life concerns and construct a teaching unit.

Although not shown here, the social studies curriculum guide^{ALSO} gives sets of problem solving and work study skills in which learners may master concepts.

While we cannot speak for all the school districts in the United States, we can say that our review of numerous social studies curriculum guides shows that few others have treated multicultural awareness in such an interrelated and interdisciplinary style, without making it a separate course of study.

We also feel that any curriculum guide which promotes multicultural awareness in such positive, concrete, and supportive manners, actually creates the atmosphere which makes multicultural education programs more potentially successful.

We now turn our attention to one full fledged multicultural course of study, the MACRO/S course. An acronym for Man: A Creative, Rational, and Organized Species," MACRO/S is a spin off from Jerome Bruner's MACOS, "Man: A Course of Study." While MACOS compares animal to human societies and behaviors,

MACRO/S compares humans across history, geography, or culture. The underlying concern with MACRO/S is "What is human underlying the changing diversity of humanity? That is, the fundamental assumption underlying the strategy of comparisons is that despite all the varied manifestations of human societies, cultures, and behaviors, there are human elements that remain constant. MACRO/S studies these human elements not in abstract or idealistic forms, but as they are actually practiced by people throughout the world.

To do this, seven practical areas are focused upon:

1. adaptation to environment
2. the life cycle
3. social organization and language
4. leadership and responsibility
5. Production and exchange
6. art, play, and work
7. nature and the supernatural

In addition to these areas, societies are divided into three general types -- very simple (hunters and gatherers), simple (peasants), and complex (urban, industrial). The seven by three matrix that results from combining the above enables any and all societies and cultures to be situated.

In the Phillipines, where MACRO/S was developed, fishing among the Ilongo and rice farming among the Tagalog exemplified the area of production and exchange. Social studies teachers

themselves, after training in MACRO/S goals and methods, produced the instructional materials. Additionally, a book of readings, as part of the teacher's handbook, was prepared by an anthropologist-consultant.

As high-level as MACRO/S may appear, it actually was prepared for the fifth grade level. Presently, it is being expanded above and below that grade level.

Although developed with various Filipino groups as subjects of study, MACRO/S' format allows for any set of cultures to be examined, as local needs warrant.

Of itself, MACRO/S is only a course of study, albeit a very good one. Of its nature, it incorporates many of the instructional processes/variables mentioned earlier in this article; and it lends itself easily to incorporating the remaining processes/variables. If and when this incorporating takes place, it can be said that this multicultural course of study is a multicultural program, a program that stands a good chance of increasing cultural understanding and reducing cultural conflicts.

At this point, the reader should be aware that we use the word "program" as more than a course of study. We also use it in a different sense than an evening's performance of some sort. Rather, we use it here to mean any curricular offering that includes at least two courses of study or a series of culture learning/living experiences over a reasonable period of time.

Since no state of the art survey on multicultural education exists, and since no such survey on the bias reduction aspect of it exists, ^{MOST} ~~either~~ one would really be hard put to point out successful programs to emulate. Because of these reasons, we have chosen to draw a composite picture of some processes -- both intervening and independent -- that would foster mutual understanding and respect among various cultures, which, we assume, is the main goal of any multicultural program.

~~While we feel that multicultural education should be a sophisticated and well thought out program, and while we feel that it should include more than just courses of study (that it permeates all disciplines -- sports included), one does not have to wait around until the magic moment arrives when a "perfect" program is set into motion. ^{PEDAGOGICALLY SOUND PROCESSES} Many ideas can be put into practice by examining such texts as Options & Perspectives: A Sourcebook of Innovative Foreign Language Programs in Action, K-12 and Skill Development in Elementary Social Studies: A New Perspective (third section contains skills in decreasing egocentrism, ethnocentrism, and stereotyping).~~

~~In a word, if a full multicultural educational program cannot be had, there is little reason why ^{CONSIDER} multicultural educational practices cannot be implemented.~~

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